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A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, AUGUST 13, 1910.

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N.B.—All correspondence to be addressed to—Hon. Secretary of the Provincial Assembly, Essex Hall, Essex-street, Strand, W.C., and *not* to the Rev. Frederic Allen, the late Hon. Secretary, whose address after August 25 will be, 7, Linden-terrace, Newton Abbot, Devon.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, August 14.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Barmndsey, Fort-road, 7, Mr. P. GODDING.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE LANSDOWN.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, Services suspended during August. Re-open September 4.
 Croydon, Free Christian Church, Wellesley-road. Closed during August.
 Essex Church, The Mall, Notting Hill Gate. No services during August.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. A. STEPHEN NOEL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. T. ELLIOT.
 Ilford, High-road, 11 and 7.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D.
 Kentish Town, Clarence-road, N.W., no Morning Service; 7, Mr. JOHN W. GALE.
 Kilburn, Quex-road. Closed during August.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. D. DAVIS.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road. Closed during August.
 Stoke Newington Green, 11.15 only, Mr. J. PALLISTRA YOUNG.
 Stratford Unitarian Church, 11, Rev. E. W. LUMMIS, M.A.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road. Services will be resumed September 4.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. JOSEPH WOOD, of Birmingham.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SMITH.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. ROWE, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITE-MAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPPS.
 DEAL, Unitarian Chapel, High-street, 10.30, Rev. ARTHUR GOLLAND.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Mr. GEORGE G. PIGG.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Rev. D. DELTA EVANS.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. S. LE MARE, B.A.
 LEICESTER, Free Christian Church, 11 and 6.30. Church closed, August 14 and 21.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. A. LESLIE SMITH, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth. Closed for re-decorations.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. CHARLES PEACH, of Manchester.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. STANLEY RUSSELL, B.A.; 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. JESSE HAWKES.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. T. DAVIES.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11, Mr. GEORGE WARD; 6.45, Mr. H. C. HAWKINS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. A. WEATHERALL.
 SOUTHAMPTON, Church of the Saviour, London-road. Service 6.30 only, in the Kell Hall during August.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
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PULPIT SUPPLY. — Rev. H. M. LIVENS, Bramshaw, New Forest.

BIRTH.

GRUNDY.—On August 4, to the wife of John Reginald Grundy, of Radlett, Herts., a daughter.

DEATHS.

BROMILY.—On August 10, in his 81st year, John Bromily, of Hallith Wood Cottage, Tonge, Bolton.

GITTINS.—On August 7, at 6, Salisbury-road, Leicester, aged 65, Edith, youngest daughter of the late Edward Gittins.

LORD.—On August 6, at Portpatrick, N.B., suddenly, William Lord, of 38, Clarendon-road, Manchester, S.E., aged 58.

STREET.—On August 3, at the Parsonage, Shrewsbury, Maud, wife of Rev. James C. Street. Cremated at Manchester.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

AFTER a few days of preliminary activity in Cologne and Berlin, the International Congress of Free Christianity and Religious Progress was formally opened on Monday morning, with a speech of welcome by Dr. Karl Schrader of Berlin. At the last moment larger premises had to be secured for the meetings of the Congress, owing to the great public interest it has created in Germany. The Kaisersaal of the Landwehr Casino in Berlin has been thronged by a closely packed crowd of people, who have followed the various papers with the keenest interest and approval. If the most remarkable feature of the Congress has been the large number of German scholars and thinkers of the front rank who have responded to its invitation, we must mention as hardly second in importance the strong spiritual and intellectual assent of hundreds of men and women to their message and appeal.

* * *

A SHADOW was cast over the opening meeting of the Congress by the announcement of the death of Professor H. J. Holtzmann, of Strassburg, the last survivor of the older generation of New Testament scholars in Germany. In a few words full of deep feeling, Professor Krüger spoke of the debt which all younger scholars owed to him, of the encouragement he gave to them, and the pleasure he always took in their work. To the end he kept his intellectual and spiritual open-mindedness, and quite recently had taken a deep interest in the progress of the Modernist movement. At the close of Professor Krüger's speech, the assembly stood in reverent memory of the great scholar.

OUR contemporary, *Christliche Freiheit*, the organ of Liberal Protestantism in the Rhine Provinces and Westphalia, gives a special welcome to the Congress in its last issue. It consists of an anthology of notable saying by contemporary religious writers, Naumann, Harnack, Wellhausen, Weinel, Bousset, Baumgarten, Tröltzsch, Eucken, and many more. It is a striking witness to a deep community of spirit and aim, and reveals Liberal Christianity as a force working within all the churches and making men conscious of a religious unity, which goes deeper and reaches farther than any denominational or confessional interests can possibly do.

* * *

WE have received a letter from the Secretary of the British and Foreign Unitarian Association, criticising a reference which we made to the programme of the Congress in our issue of July 30. Mr. Bowie thinks that we misconceive the aims of the Congress, and that our remarks are calculated to hurt the feelings of the English Unitarian delegates, whose names appear on the list of speakers. We do not think that our words are open in any way to that interpretation, and we are confident that we need not assure our readers that nothing could have been further from our intention. Our words referred solely to the very regrettable absence of anything like a representative group of English scholars, and we hear that our regret has been echoed among German scholars at Berlin. Our object was simply to call attention to one direction in which it is desirable to work for some improvement in the future. As to the aims of the Congress, they are very largely what the Congress itself chooses to make them. In an enterprise so large and many sided there can be no longer any question of denominational interests to be promoted or preserved. It should, we think, be a matter of sincere pleasure and congratulation in the Unitarian circles in America and England, in which the Congress took its

rise, that the small seed has grown into a mighty tree whose leaves are for the healing of the nations.

* * *

HAD the religious conflict in Spain been a mere struggle between Catholicism and Protestantism, it would not have been so significant as on consideration it appears to be. Apart from the extreme anti-clericalists, who appear to be numerous, all parties in Spain seem to agree that the Church exercises an undue political influence. "There have been constant complaints," says the *Manchester Guardian*, "that young men about to join religious orders are exempted from conscription, that the religious orders escape paying their share of taxation, and that, favoured by this preliminary advantage, they start industrial enterprises in competition with the lay traders, whom they undersell." Señor Canalejas "has in preparation a Bill making conscription universal; he has introduced a measure abolishing the system of exemption from taxation, and as a means to this end has further proposed that all existing religious orders should be registered, and that no new religious institutions shall be founded without authorisation by the State." In these proposals he has the support of Señor Maura, who belongs to the strictest sect of Conservatism, and his erstwhile opponent, Señor Moret. No display of hostility against him has caused him to swerve from his firm declaration that the State must be freed from its bondage to the Church.

* * *

THE strike on the North-Eastern Railway, followed so closely by the dispute at Govan, has given rise to grave searchings of heart, especially among warm friends of trade unionism. In both cases great industries were threatened with paralysis owing to the action of a section of employees who, in defiance of their own democratically appointed leaders and agents, and in violation of the democratically ratified agreements of their unions with the employers, persisted in striking. The whole strength

of collective bargaining has lain in the fact that the trade union leaders could be regarded as the mouthpieces of their unions, and that agreements carried out between the accredited representatives of employers and employed were to be honourably carried out by both sides. Trade unionists will be strangely blind to their own interests if they do not sternly repress such disloyalty and lack of discipline within their own ranks, and we are glad that the executives of the unions concerned have acted with promptness and firmness.

* * *

THAT the influence of trades unions which, in the past, has on the whole been salutary, may be made a still more potent instrument for good is clear from the utterances of their sanest leaders, who, perhaps more than other men in public life, are earnestly bent on securing peace and goodwill among the nations. Speaking on Monday last in Brussels at the 21st Miners' International Congress, Mr. Enoch Edwards, M.P., in his presidential address, said:—"We must not overlook the moral effect of these congresses. While standing armies are a tax upon the resources of a nation, these congresses are seeking to bring about an era of peace by the establishment of confidence, of esteem, and of goodwill between the various races. What points of difference have arisen have had their origin in difficulties of language, in the failure to understand one another. When we have come together we have found in all our relations that there is no ground of hostility between one nation and another. The aim and object of this federation is to seek the highest good of all men engaged in the mining industry."

* * *

FROM a blue-book, issued on Monday last, giving statistics with regard to the sale of intoxicating liquors in England and Wales during 1909, we learn that the number of on licences is less by 1,472 than the number for January 1, 1908; while off licences will probably show a decrease of about 245. On the other hand, "clubs are increasing at a greater rate than can well be accounted for by the growth of population. Clubs will have increased by 20·31 per cent. since the year 1904, as against an estimated increase in the population of less than 6 per cent."

* * *

THE year has been marked by a great decrease in the number of convictions for drunkenness or other offences connected with drunkenness. There were 169,518 such convictions, as compared with 187,803 in 1908, a reduction of 18,285, or nearly 9·74. The proportion of convictions varies widely in different places, from 3·08 per 10,000 persons in the borough of Tenterden, to 214·15 in the borough of Tynemouth.

THE LIBERAL CHRISTIAN PULPIT

HOPE.

BY THE REV. W. G. TARRANT, B.A.

THE two things of highest significance are (1) irrepressible new life, and (2) infinite resource awaiting it. Seed of plant and mind of man alike push forth freshly. Doubtless there is a limiting control, a boundary within which the new life is kept from straying too far from the old; nevertheless, there is, as biologists say, a "tendency to variation." By virtue of this new forms arise—the possible becomes the actual. Life, being life, looks outward and onward; hence its continual conquest. What happens unconsciously (so far as I know) in the seed, happens consciously—but no less irrepressibly—in the man. "Hope springs eternal," sometimes not very wisely, but always from the wiser side of the soul, the side nearer the light. When it springs not unmindful of the gracious control that "shapes our ends, rough-hew them as we may," then it is wisest. Prevention turns out to be the better guidance.

For, let me remember, no eagerness of my life can really outstrip the abundant goodness of the Life that is making me. We two are for ever paired. My infinite hunger is matched with a limitless supply.

Among the countless symptoms of this inborn tendency to variation in human life to-day, among the many yearnings and reachings-out, the offspring of need and trust, is not this gathering one of the more remarkable? Each individual, indeed, could tell of the stirrings of hope, whose voice has been to us that of the "Holy Spirit, the Comforter." But these things are locked in our secret bosom as we take our place in the great congregation. Let them interpret to us the significance of this united act. The maker of each is the Maker of all. The Artificer of the snowflake is the Moulder of the snow-drift. At times we seem to catch His thought better when it is symphonic—in the mass rather than in the particle.

Here, then, are we, drawn from many lands, products of many varieties of culture, men and women of different experience and prepossessions, differently responsive to the calls of affection, yet we are aggregated—or aggregating—into one spiritual crystal. Aggregated—or aggregating—for this assembly is clearly and confessedly no sharply-outlined, precisely definite organism. If it were thus "finished," it would be truly "ended," whereas it is but in the nascent stage. The days are past when men could cherish the ideal of a rigorous uniformity. Our fellowship is all the more alive because we meet in a mobile hope, rather than in a static satisfaction.

What do we hope for? However we differ in particulars, we all hope for the clearer and fuller *truth*; for the richer and more comprehensive *harmony*; for the nobler *achievements* of human life.

Whether we are scholars or plain citizens, if we live humanly we do not live "by bread

alone." We are fed by learning these veritable words divine—the facts of the world past and present, and the laws of the world by which the facts of the future must be determined. There never was an age when more was known, or when the unknown was felt to be vaster. Some of our contemporaries, like sickly children, merely toy with their mind's food; others, ravenously impatient, grow desperate. Not so we. Our hope is that out of the unbounded stores of truth we shall go on receiving—and still go on wanting to receive. Good appetite is always part of the blessing of the feast. Our hope is the more assured because our generation enjoys a certain sobriety of possession. The precarious adventures characteristic of an earlier day are somewhat past. Men who have been long forbidden, frightened, or cajoled from free thought, must be excused a little licence. Most of us, however, have been so long emancipated that if we do not grow in knowledge, the fault is in ourselves. We are men who hold the keys of the casket—the jewels are for those who use the keys they hold. We come here to use them, hoping to learn here, and hereafter, more of the meaning of this world, and especially of the life ever-growing in each one of us.

If we knew that meaning better, should we not enjoy a fuller sense of harmony, where now we are often perplexed in the extreme? Discords that shock in isolation, in the end prove to have been contributory to the music's grander effects. Nature, spirit, the "old Adam," the "new"; the warring creeds, and the warring greeds; the thing I am, and the thing I would be; all must fall into place by-and-by. If the complete synthesis when "God shall be all in all" is still far off, Hope believes and knows herself to be on the way thither, and she sings as she goes along.

And grand achievements we hope for man, for each individual, and for the race. We hope for ampler liberty to serve better; for such an adjustment of faculties in every mind and body that all life may be healthful. We hope that the latent godlike may emerge in the essential human. We hope for fruition where there is barrenness, for wise delights where there is disastrous waste, for the gradual banishment of vice, depravity, penury, and disease. We hope for the true victory of the Gospel; for peace on earth among men of goodwill; for the sisterhood of the churches, and the brotherhood of the classes; for the honourable co-operation of all kingdoms, and for that reasonable terrestrial economy—a real world-politics—which shall bloom at last like a rose from the thorny briar of the long evolution of man.

Are such hopes vain because they are too great? If they are vain it is because we are not great enough to cherish them as we should. If we are really talkers only, debaters and students only, still more if we are critical hearers only, our platitudes and attitudes are but one mockery the more. They do but put a purple robe around the Son of Man, who none the less is going forth daily to be crucified.

But if with manly sincerity we are seeking His Kingdom and His Righteousness, Who is the King of all, then these things for which we hope "will be added to us." He knoweth that we have need of them.

* Preached in Berlin on Sunday, August 7, at the International Congress of Free Christianity and Religious Progress.

Our need is guarantee of His infinite supply.

*From the depths of dim twilight ages we are greeted by the unknown pioneers who made the first perilous tracks where civilised men have since trodden safely—dim prophets before the dawn who in pathetic simplicity groped after God, if haply they might find Him. From the heroic generations of the morning come the voices of those who they felt “had witness borne unto them,” and whose hopes were their angels of deliverance and guidance. From the crowded centuries of the world’s great day, a day still opening about us, innumerable brave spirits call to us—

“Wir heissen euch hoffen.”

And by the help of the God of all hope, hope we will! Not with the “faint trust” that converts our music to the minor, but with the large, expectant, and creative hope that lifts the “common chord of the soul” into its major mode—that chord which is based upon assured faith in God, and crowned with love, the ever dominant.

THE FIFTH INTERNATIONAL CONGRESS OF FREE CHRISTIANITY AND RELIGIOUS PROGRESS AT BERLIN.

MEETINGS IN COLOGNE.

WHEN it became known that an important deputation of English and American visitors would pass through Cologne on the way to the International Congress at Berlin, it was felt that much encouragement might be given to the liberal movement in the Rhine Provinces if a series of special meetings could be arranged. This was accordingly done, and the English and American guests were entertained with unbounded hospitality by the society known as “The Friends of Evangelical Freedom” on Wednesday and Thursday, August 3 and 4. This society, which numbers among its members men of such wide popular influence as Pfarrer Traub, of Dortmund, and Pfarrer Jatho, of Cologne, is an association of liberals within the Lutheran church for the protection of their rights and the promotion of religious life and teaching in accordance with the spirit of the modern world. It exists in a district of Germany which has long been conspicuous for the religious vitality and excellent organisation of the Protestant churches. The spirit of charity and social helpfulness has been very active, and institutions of various kinds, such as sisters of charity, deacons for male nursing, the care of neglected children, a railway mission, are among the signs that the sense of Christian responsibility is alive. But there has been a growing need among two classes of the people, the highly educated on the one hand and the mass of the labouring population on the other, of a religious message more possible of acceptance than that of the official church. The contrast between the orthodox and the liberals became so marked and led to such tension of feeling that some association among the liberals was clearly necessary for mutual encouragement and defence.

In 1906 the Association of the Friends of Evangelical Freedom was founded, with Professor Geffekin, of Cologne, as its president, as a move of Protestant laymen for the promotion of liberty in the interests of sincere and vital religion. “The autonomy of the single parish,” says Pfarrer Traub, “is strongly supported by us in the interest of religious variety and church development. Further, we fight—to mention only a few things—for the suppression of the compulsory recital of the creed in the liturgy, for the abolition of the vow and the creed at confirmation, for the modification of the scheme of scripture-lessons, for the separation of church and school, and for the official participation of women in church work.” The aim, in fact, is to move as far as possible all official compulsion in the sphere of belief, and to fight against all the forces which tend to narrow the interior breadth and freedom of real Protestant life, and to make the church of the faithful into a sect of the orthodox. This vigorous society of religious liberals has 5,000 members, including a large number of the clergy, and most of the large towns have their local branches. Official opposition is strong and menacing, but the movement is keen and alert and growing in influence.

THE RECEPTION.

Nothing accordingly could have been more appropriate than the greetings which are interchanged between these pioneers of religious freedom in the Rhineland and men and women of like spirit from England and America. On their arrival on Aug. 3 the foreign guests were met by the local committee at the railway station at Cologne, a friendly preliminary to the more formal proceedings which were to follow. Dinner was provided at 5 o’clock in the Lesegesellschaft, and was pleasantly garnished by the welcome of the chairman, who spoke in excellent English, and the cordial response of the guests. Dr. Geffekin spoke specially of the character of the people of the Rhineland and Westphalian provinces, the blending of the more cautious Saxon blood with the greater agility of the Frankish tribes. What united them was the sense of independence and the love of freedom, a spirit which made them very near akin to all friends of liberty. As liberal Protestants in that district they were striving to assert the rights of the spirit in the sphere of religion and church life. He concluded with words of cordial thanks for the great encouragement which the visit had brought to the cause they had at heart, and by calling for a “Hoch! Hoch! Hoch!” in honour of their guests.

Several speeches in reply followed, in which all the possible variations were played upon the common theme of gratitude and friendship.

Speech by the Rev. V. D. Davis.

Rev. V. D. DAVIS responded to the welcome on behalf of the English guests, and spoke in German. “That honour,” he said, “was accorded to him—a person of absolutely no consequence—because he was an Englishman, born of a German mother. So they would understand how

gladly he attempted to speak to them in German.

With great thankfulness they acknowledged the warm welcome accorded to them in Cologne. They were on the way to Berlin, to the World Congress of Free Christianity and Religious Progress, and it was a special pleasure to receive their first greeting in the Rhineland in Cologne from brethren of like mind, companions in the fight, the “Friends of Evangelical Freedom.”

Cologne itself was a place of pilgrimage for them as Englishmen—not an account of the Three Kings—venerable as they were; not on account of the Dome—glorious in its beauty as it was; but because there in the time of the Reformation a man who belonged to them, had begun a work of world-wide significance.

Among English reformers of that time William Tyndale was the noblest. His name stood in their history without a stain upon it. Of about Luther’s age, he also was a man of the people, of earnest, simple nature, utterly devoted to his great task, to make his people familiar with the Word of God in their mother tongue. Tyndale’s translation of the New Testament was the first to be printed in their language, and the work was begun in Cologne. In England at that time it could not be done. So Tyndale came to Germany, first to Hamburg, and he was said to have been in Wittenberg also, where he saw Luther. Certainly his work on the Bible was deeply influenced by Luther. In Cologne Tyndale had completed the printing of the first two Gospels when the enemies of freedom and a free Gospel heard of it, and he was obliged to fly at once with his precious sheets. At Worms he found a safer refuge, and there happily completed his work in two editions. The vigorous speech of the simple-hearted, noble man we still have in our Bible—the speech of the people, pure Anglo-Saxon. They ought not to forget that Tyndale afterwards gave his life for that cause, and certainly they did right gratefully to recall his memory there in Cologne. Mr. Davis then referred to the special pleasure they found in making nearer acquaintance with their comrades in arms, the “Friends of Evangelical Freedom.” Their cause was the same, whether in the German church—which must be made truly a church of the people, not the church of a creed—or in their Free Churches in England and America. As Herr Schrader said at the last Protestantentag in Bremen: “Truth and freedom are our trusty weapons, which must lead us to victory.” They had heard with deep sympathy of what their friends in the Rhineland had to endure for a free Christianity, what had befallen Römer at Remscheid, Cesar at Dortmund, Jatho at Cologne. As comrades in the fight, they desired to greet them with honour and good hope. Theirs was a great watchword: “The Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.” That word must be made living and effective in the life of the people. It was not of themselves, but of God. It is the Spirit that makes alive. Their task was to make the power of His truth, His righteousness, His love, as it had mastered them in Jesus Christ, effective and really

true in the life of the people. The people themselves must once more build up a living church, for the common welfare, in brotherly love, that they might realise with joy that they were all citizens together in the free kingdom of God on earth. In a final word of thanks he said, "Let us be really 'Brethren of the Common Life.' Together let us rejoice, and give ourselves to the service of the great cause."

The guests then joined in a hearty German "Hoch!" followed by British cheers for their hosts, the Friends of Evangelical Freedom.

THE EVENING MEETING.

There was a very large gathering in the Hall of Palms attached to the "Flora" at 8 o'clock in the evening. The greatest enthusiasm prevailed, the freedom and conviviality of German social life being pleasantly blended with the ceaseless flow of oratory. The spiritual universalism of the Congress was emphasized at the outset by Dr. Wendte, the general secretary, who announced that sixteen nationalities and 30 churches or denominations were represented. Dr. Carpenter brought the greetings of England; the Rev. A. Reiss, of Paris; editor of *Le Protestant*, those of liberal French Protestantism; while Dr. Rauschenbusch, of Rochester, U.S.A., and Mr. Eisenlohr, of Cincinnati, spoke for the American delegates, Unitarian, Universalist, Episcopalian, Baptist, and others who had joined hands in a common devotion to the wider outlook of a Free Christianity. But the chief interest of the meeting centred in the speeches of the Rev. Carl Jatho, one of Cologne's most popular preachers, and the Rev. G. Traub, of Dortmund, the most powerful leader of the religious liberals in Westphalia. Herr Jatho's impassioned speech roused the meeting to great enthusiasm as he spoke of the vision of the future, the levelling of barriers, and the coming together of the various streams of spiritual life. The sentiment—heresy has lost its meaning for us; we unite with you in a Free Christianity—was loudly applauded. Herr Traub, speaking in quieter tones, and with a closely knit appeal to the harmony of their position with the spiritual life of the modern world, was listened to with keen attention, and the applause which broke out when he referred to the oppressiveness of the interference of the State in matters of religion, the mingling of religious and political motives and the usual compromises of ecclesiastical synods, revealed to the outsider the true inwardness of a very difficult situation and the consummate gifts of a great popular leader. His watchwords were: drive politics out of religion, and leave freedom for sincere conviction within the church. Protestantism must live on strong personal convictions or it will not live at all. We will not, he said, withdraw from the church because so long as it is compatible with our own conscience we will prevent the Protestant church from being given up to those who place precept above life, orthodoxy above piety.

All who were present must have gone away not only deeply grateful for the cordiality of their reception, but also with strong admiration for those men and women who are so fearless and confident in face of stern difficulties.

EXCURSION ON THE RHINE.

Thursday, August 4, was given up to good fellowship. At the invitation of the Cologne Committee an excursion was taken to Remagen on a steamer gaily beflagged with the emblems of different nations, while a band discoursed music which voiced the romantic sentiments of the Rhine, half-forgotten memories of student days, or the national loyalties which help to equip true-hearted men for the citizenship of the world. At Remagen dinner was served, and overflowing friendship again found an outlet in speeches. Among them that of Dr. Sell, Professor of Church History at Bonn, stands out in the memory, alike for its eloquence and its humour. The guests replied with the pleasant freedom of after-dinner discourse. The Rev. C. Hargrove spoke for the British and Foreign Unitarian Association, and emphasized the impossibility of anything but the most cordial friendship between two nations so closely akin as England and Germany; the Rev. Minot Simons, of Cleveland, Mass., returned thanks for America; while the Rev. H. E. Dowson was greeted rapturously as an old Halle student, who could still recall "Gaudeamus igitur juvenes dum sumus," with unabated gusto after 50 years. So the memorable Cologne visit came to an end with inexhaustible good humour and a deepened sense of the generous kindness and instinctive sympathy of men who are one in the spirit of liberty and love.

THE OPENING DAYS OF THE CONGRESS IN BERLIN.

The programme of the meetings in Berlin is such a crowded one, and speakers of different nationalities have succeeded one another in such rapid succession that it will only be possible to give a very imperfect account, leaving some of the great utterances for fuller treatment at a later time. The Congress has proved more popular than the local committee expected, with the result that the rooms in the Dorotheen Strasse were found to be much too small, and arrangements had to be made at the last moment to transfer the meetings to the spacious and handsome building known as the Landwehrkasino, near the Zoological Gardens. Here in the large Kaisersaal, a very large audience assembled on Friday evening, August 5, for the formal reception of the Congress by the new President, Dr. Karl Schrader, of Berlin. The proceedings were opened by a short service conducted by Dr. Max Fischer, a prominent figure at the Boston Congress two years ago. After Dr. Wendte had read a message of greeting and regret at his absence from the retiring president, Dr. S. A. Eliot, of Boston, Dr. Schrader took the chair amid loud applause. In a short speech he thanked the Congress for the great honour done to him, and offered a very cordial welcome to all the foreign delegates. The Congress, he said, existed to promote freedom in religion in order that religion may be deep and sincere. Freedom must also be recognised as the necessary condition of mutual recognition among different churches, so that they may fulfil their own task and calling in bringing men to God without intolerant controversy. He pointed out that in all

countries of the highest civilisation the greatest men had been for a long time upholders of religious liberty. The Congress could go on its way well assured that its labours would not be lost. It had already secured one result of great importance in the fact that so many speakers of the first rank from many lands would speak to them. Their words would have many hearers in Berlin, and would be carried far and wide. It was one of the chief blessings of our present-day culture that no thought that contained anything of value was lost, but found many places into which it could strike its roots and grow and spread its influence far and wide. That he was confident would be the result of the present Congress as of those that had preceded it.

In reply to the call of the President several appointed speakers then came forward to bring the greetings of their own country or religious community to the Congress, and to express in their own words adhesion to the great principles of freedom and progress in religion. The Rev. A. Reiss, of Paris, spoke for the liberal Protestantism of France; Dr. H. U. Meyboom, for Holland; the Rev. Carl Konow, for Scandinavia; Dr. Tudor Jones, for Australia and New Zealand; Dr. F. A. Bisbee, of Boston, for the Universalist Churches of America; Professor T. G. Masaryk, of Prague, for Bohemia; Professor H. Ninami, of Tokio, for Japan; and Mr. Loll Sen, of Calcutta, for the Brahma Somaj of India. The one woman speaker was Miss Westenholz, of Copenhagen, and we shall not be held guilty of undue partiality if we print her words in a representative capacity for all.

Speech by Miss Westenholz.

Miss Westenholz spoke as follows:—

"Whenever I have thought of this Congress one idea above all has been present to my mind—the one of all these men and women from many countries singing together, at the moment of parting, each in his own language, his mother tongue:

'Ein feste Burg ist unser Gott.'

"For months I have been looking forward to the great mental feast to which we have here been invited, but to nothing do I look with greater hope than to the moment when the many voices in the many languages shall unite in singing the praise of the one God, in ringing out our trust in the one common Lord of all.

"The many nations and many languages of the earth always seem to me to lend a peculiar richness and fulness to the life of humanity, and from my inmost heart I pray: 'God bless and preserve every national life.' What a poor little world it would be if we were all English or German or even Danes. What a loss of insight and understanding we should incur, if suddenly we *all* began to think and speak as Frenchmen, Americans or Dutchmen.

"Even the best and wisest among us can only know in part and prophesy in part. Even the most highly cultivated, most civilised races look at the world from a special standpoint. It may be comparatively wide and broad, it cannot be universal, you can only see certain aspects of the world from it. The highest know-

ledge is composed of fragments of truth collected by all the peoples of the earth.

"I believe in the rights of the individual—national as well as personal. Your nationality, as your personality, is a sacred trust. Only by being true to it can you fulfil the task for which you were sent here. Not in pride and self-sufficiency, but in humility and obedience, must we hold our personality and nationality sacred. Such as I am—Dane or Dutch, man or woman, old or young—have I been called, and only such as I am can I serve God truly and to my best ability.

"I stand here as the representative of one of the smallest nations of the earth. I stand here to acknowledge gladly and gratefully the boundless spiritual debt in which we stand to our great and powerful neighbours far and near. Never have I more strongly than at this moment realised the sacred trust of nationality. We have been invited, and we have come from all parts and countries of the earth to listen to men who stand foremost in the ranks of humanity, in learning, in science, in wisdom and Godfearing. From our strong feeling of gratefulness to our generous hosts must spring a yet stronger feeling of responsibility. We are not here simply to listen and be mentally fed, we have come to share in and carry away truth in, as far as we are able to, the visions and thoughts of prophetic minds, and to work them out, each one as he is able, to the honour of God and for the blessedness of man."

SATURDAY'S PROCEEDINGS.

Lecture by Professor Harnack.

The largest lecture-hall of the University was thronged at 8.30 on Saturday morning by an audience which must have numbered at least 1,100 people to hear a lecture by Professor Harnack on "The Twofold Gospel in the New Testament." It was a very impressive scene, and seldom has one of the world's great teachers acquitted himself with more extraordinary success. The fine gifts of oratory, the restrained simplicity of diction, the massive scholarship which underlay all the ease and grace of popular exposition made the occasion a very memorable one for scholar and novice alike. The lecture itself was a deliverance of grave moment, not without passing allusion to the great controversy on the historical reality of Jesus, which is causing such deep excitement throughout Protestant Germany at the present time. It is to be published in full and will be available both in a German and English edition. Here it must suffice if we simply intimate that his theme was the existence of a twofold Gospel in the New Testament, the preaching by Jesus of the Kingdom of God and the preaching about Jesus as the Son of God. The first strong emphasis on the latter we owe to St. Paul, but Harnack was careful to point out that it has its roots in the teaching and attitude of Jesus himself. It was not something imposed from without, but had in it undoubtedly elements of original intention, which were intensified and enriched by the idea of a suffering Messiah, by the experience and intellectual equipment of St. Paul, one of the great antithetic minds of history, and by the myth of a dying and rising

God, which was so wide-spread in religious circles in the Græco-Roman world. At the present time, while there has been a tendency to recover the first form of the Gospel to the neglect of the second, it is just the primitive historical picture which has been the object of attack from the side of those who would resolve the life of Christ into a myth or a symbolical process. In a few closing sentences Harnack urged that, however unconditionally we hold to the humanity of Jesus, and lay aside the theory of two natures, a divine and a human, it is an assured fact that God has made this Jesus Lord and Christ for mankind, and that faith in him has always created and still creates children of God. The twofold Gospel is accordingly as necessary to-day as it was formerly. The first is the truth, the second is the way, and the two together bring life.

EXCURSION TO POTSDAM.

A large party went on the excursion to Potsdam arranged with great generosity by the Berlin committee. During lunch at the Wannsee an opportunity was found for further greetings from foreign delegates who had not spoken on the previous evening. By an amusing oversight, the Rev. C. Hargrove found himself among the forgotten nations, and he delivered a stirring speech, which should have formed part of the programme at the reception. He was loudly applauded when he spoke of the close ties which exist between England and Germany. Professor Boros spoke for Transylvania, and the Buddhists of Ceylon and the 5,000,000 Sikhs of the Punjab, contributed through able spokesmen, to the harmony of tongues.

An interesting ceremony took place on the return of the party to Berlin after the excursion. A large laurel wreath was placed on the Luther memorial, close by the Marienkirche, in the name of the Congress. Dr. Herbert Smith spoke a few fitting words, and then the simple tribute to the great reformer was laid at his feet. He stands on a massive pedestal, surrounded by his friends, Melancthon, Reuchlin, Spalatin, and the rest, and guarded by the two fiery spirits of the Reformation, Ulrich von Hutten and Franz von Sickingen.

THE PEACE MEETING.

A number of sectional meetings were arranged for Saturday evening. The women's meeting, at which the English movement was represented by Mrs. Herbert Smith and Miss Herford, was crowded. Temperance attracted only a scanty audience in spite of an array of able speakers, including Mr. H. G. Chancellor, M.P., of London. Socialism, however, secured a large crowd, the speakers including the Rev. G. Traub, of Dortmund, and Dr. Walter Rauschenbusch. At the Peace meeting the chair was taken by Professor Rade, of Marburg, the editor of *Die Christliche Welt*. A long address of extraordinary brilliance was delivered by Professor Ruysen, of Bordeaux, whose appearance at the Congress should not pass without special remark, for he represents the new currents of spiritual life which are stirring in the present generation of thinkers in France, and seem to be

prophetic of a religious renaissance, not along traditional lines, but as the expression of a fresh realisation of the spiritual significance and value of life. His main argument for peace was based upon a masterly analysis of the factors in the modern world, which make war a scourge alike for the conqueror and the conquered, owing to a deep community of interest alike in material and spiritual things. Civilised men, he argued, have a common conscience; there is the widespread conviction that there is a social question, problems to be solved, a standard of life to be maintained, class divisions to be overcome. There is emerging a common ideal of life, which may be summed up in the phrase that wealth is for men, and not men for wealth. Liberal Christianity can do great things for the cause of peace as the barriers which separate men crumble away. It can help to prepare the common soul, from which peace must come.

The English speakers were Dr. Blake Odgers and Mr. J. Allen Baker, M.P. The former denounced in strong terms the falsehoods which are disseminated by a certain section of the Press, both in England and Germany. Away with these misconceptions. There was no cause of quarrel. What was wanted was that the two countries should cultivate the spirit of friendship, and get to know one another better. At the close of the meeting two resolutions were passed, one in favour of Anglo-German friendship and the other requesting the Congress to take steps to bring into existence a friendship committee between Germany and France.

THE WOMEN'S MEETING.

The women's meeting evidently far exceeded the modest expectations and arrangements of its promoters. The room and the rather scanty supply of chairs were full to overflowing before the meeting began. The crowded audience was rewarded by a series of exceedingly interesting addresses from the German women, ably written and admirably delivered. That the American and English speakers came last was unfortunate, but seemingly unavoidable. The Rev. Effie Jones, D.D., made an imposing figure in her doctor's gown and red hood, her address on "Women in the Ministry," presenting a somewhat new idea to the German women, was listened to with close attention. Hand clapping and the interjection of "Hear, hear," to which we English are accustomed, are apparently not indulged in by our German sisters; and the Anglo-Saxon speakers had to get along without those little encouragements as best they might.

Mrs. Clara Guild, of Boston, had prepared a very comprehensive account of the present state of opinion in the U.S.A., as to the need of special training for Sunday-school teaching, and the means provided for such training by the Boston Tuckerman school. This had to be so condensed as to lose much of its proper effectiveness. So also with the carefully prepared address of Mrs. Hubert Smith, of London. This latter, however, is to be delivered at Kolozvar, and it is to be hoped it will have the time given to it which it deserves. The proceedings came to a close with a five-minute speech from Miss. Helen Herford,

who presented the greetings of the Women's League to their German sisters, and made a suggestion for an international union of the women of liberal religious opinions.

THE SUNDAY SERVICE.

A special service in connection with the Congress was held in the beautiful Jerusalemer Kirche at 5 o'clock on Sunday afternoon. There was a very large congregation representing the general public as well as members of the Congress. A simple form of Lutheran worship was observed with stately music, and the two hymns "Lobe den Herrn, den mächtigen König der Ehren," and "Ein feste Burg ist unser Gott." Three short sermons were preached on Faith, Hope, and Charity, in German, English, and French respectively. The Rev. G. Schoenholzer, of Zürich, spoke in a simple and earnest way of Faith as depending upon a holy receptivity of soul, open to all the divine teaching of the world. The sermon on Hope, by the Rev. W. G. Tarrant, we print in full elsewhere. The Rev. G. Emile Roberty, the great preacher of the Oratoire in Paris, spoke on Love. It was a sermon which revealed the vitality of the great traditions of the French pulpit. Nobly eloquent, it was also aglow with a fine social passion. It came to close grips with the most insistent difficulties of religion in the modern world when he referred to Nietzsche and to much of his teaching as a caricature of Christian love. It is true that very few men and women realise the possibilities of Christian love in their lives, but it is the highest thing they admire, and desire to possess. He claimed for the martyrs and victims of love, the men and women of the order of charity, that they are the true victors, who make the world progress.

A SUNDAY IN GERMANY.

WE were awakened on this particular Sunday at a quarter to six by the roar of cannon, which fortunately had only a peaceful meaning. The warlike sound seemed to follow the winding of the river, to spread over the wide valley, and to be echoed on every side by the forest-clad mountains. Kleinstadt, amongst other things, prides itself, and rightly, on its musical society, which to-day is to celebrate its jubilee with a due mixture of solemnity and lightheartedness. "Musical Society" seems but a faint and imperfect version of "Gesangverein," a word of a dozen letters, which seems to have a more popular and enthusiastic sound. The festival, like an important book, has had a notable preface, for, on Saturday evening, we had a concert which lasted from eight to half-past one.

But it is on this Sunday that Kleinstadt is to put forth its musical strength, its lyrical enthusiasm, and its friendly spirit. At the sound of the cannon the members of the Gesangverein hasten to the railway station, which is at one end of the town and close to the ancient tower from whose walls in bygone centuries the burghers had to keep a sharp lookout for the foes who might wish to plunder the industrious and thriving town. In the streets banners are flying from many windows, and beneath

a garlanded arch visitors to Kleinstadt are welcomed by their colleagues. The whole town is in a bustle. Its main street, stretching from the tower already named to another nearly three miles away, is in a state of ebullition. There seem to be fragmentary processions in all directions, and the summer wind brings sounds of music from all quarters. The delegations from the societies in other towns have a good chance of seeing Kleinstadt, for the Festival Hall is right at the other end of the town from the station. One of our public-spirited leaders of industry, whose importance as a manufacturer has gained him the title of "Kommerzienrat"—an honorary distinction which has no English equivalent—has allowed the use of a large and lofty hall in his works for the purpose of the Festival. A temporary platform, with plenty of coloured bunting and masses of forest greenery, make this section of a warehouse look very gay. And therein the consumption of food and drink goes on more or less throughout the day, before, during, and—if possible—after the concerts.

We start with a ceremony that gives something of a religious sanction to the Festival, for we gather at the cemetery, where a funeral march is played, where hymns are sung, and where addresses are given in memory of those members of the Verein who, in the past year, have ceased from their musical labours. Nor are the churches forgotten. The Synagogue, indeed, is closed, for its members, taking time by the forelock, have discharged their religious obligations on the preceding day, but the Parish Church, and the Franciscan Kloster, and the Protestant Church, have each claimed their adherents at various services. The official sermon, so to speak, is preached at the Parish Church.

Kleinstadt, for the most part, takes its midday meal at midday, and, that important function over, by two o'clock is prepared to enjoy the procession and the concerts which are to follow. The military band of the regiment stationed at the nearest big town has been secured, and the procession, as it streams along the narrow main street and through the square—where stands the monument to those soldiers who went from Kleinstadt to die in the Franco-German war—has a gay aspect. The banners wave proudly in the breeze and refuse to abate their pride of joyful colour, even when a shower besprinkles them with summer rain. There is plenty of greenery from the lovely forest on the hills behind the town, so Kleinstadt gives a gay and hearty welcome to the procession. The committeemen and all those officially connected with the management of the affair are in their Sunday best, and wear "cylinder" hats of the shiniest character. Also they wear an anxious air as of men on whom a great responsibility is resting. The delegations from "foreign" towns—some from remote distances of thirty or forty miles—have also their banners, and, having no responsibility, are enjoying the proceedings free from disturbing thoughts of possible hitches in the arrangements. We proceed to the Festhalle, where the influence of our good friend the Franciscan priest secures for our party a coign of vantage.

He is a musical virtuoso, and knows where the weak points are and where the best. Some critics think the first is all they have to discover, but not so our friend.

Of such a concert in Kleinstadt it may be said that it is rather uncertain when it will begin, it is quite uncertain when it will end, but it is quite certain that there will be plenty of good music and an appreciative audience. But the elements are strangely mixed. The consumption of beer and lemonade goes on incessantly, bread and mysterious foods are withdrawn from the inner recesses of cloaks and packages, and the feasting is physical as well as intellectual. Time is of no account in our festival. It occurs to one lady that she will go home for a meal. She goes, and returning finds the concert placidly proceeding. Other than musical items find a place in the programme. There are speeches in which the history of the Gesangverein is laboriously traced from its cradle to its present vigorous manhood. There are greetings from similar societies; a handful of veterans who took part in the foundation fifty years ago are duly honoured. Everybody seems to be highly pleased with himself, and with everybody else. The Kommerzienrat, in granting the use of his work-hall, did not guarantee that the roof was watertight, and so, when some rain comes through, the people put up their umbrellas and listen, smilingly, to the performance. The selection of the pieces has been made in an eclectic spirit. The band gives us pieces by Mendelssohn, Flotow, Verdi, Halévy, Sousa, Rubinstein, and, above all, Richard Wagner.

The characteristic element is supplied by the male choir of Kleinstadt, who render songs in praise of the German sword, of the German lyric, and of the German fatherland, with great vigour and expression. Some of the friendly visitors also make worthy contributions to harmony. Apparently the Gesangverein has no women members. There is no mignon here to raise a voice, sweet and low, in praise of other lands. But the ladies have their share of praise for the handsome banner embroidered by them. But why should women not take part in a Gesangvereinfest?

We came into the Festhalle at three o'clock; it is now seven, and the end of the programme is still afar off, when a friendly voice announces that there will be an interval until half-past eight, when the third concert begins. This final performance goes leisurely along, and finishes its remarkable career half-an-hour after midnight. For the younger people, especially, there are at this evening gathering the additional delights of the Living Pictures—tableaux of the Minnesingers, of the Spirits of the Forest, and similar representations very cleverly done. The Gymnastic Club also shows a friendly interest by some athletic displays.

What shall an English visitor say of these proceedings? There were certainly elements that seemed strange and even grotesque to our foreign eyes, but there were others that made a strong appeal. There was no question as to the popularity of the good music provided. There are Germans as well as Britons who think that conversation is most enjoyable when not limited to the intervals of a concert.

The beer jugs and the lemonade glasses were brought by the swift waitresses even when the first passages were being played. The notables of the town were here. The magistrates and the workmen alike take an interest in the Festival. Not all have the same appreciation of form and technicalities, but all can feel and understand and be the better for their common interest in song and music—all the better for the appeals to Freedom and Patriotism. German unity is the work of the German singers. It is the function of the poet and the musician to express the best and highest aspirations of man. In listening to them the kindly folk of Kleinstadt may find comfort in the troubles of the day and hopes for a brighter morrow. The poet is the herald of the future, and points the way in which kings and statesmen must tread.

WILLIAM E. A. AXON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE SOCIAL PROBLEM IN THE VILLAGES.

SIR,—Mr. Millin, in his criticism of small holdings as a solution of part of the social problem in the villages, rests its argument on the assertion that they are contrary to the trend of modern industry. He says "the tendency of modern productive and distributive industry" is all towards larger and larger units, and he is quite sure that "the irresistible play of economic forces will sooner or later reveal the fallacy of the idea that commercial agriculture can permanently be carried on with success on the small scale."

It is true that economic forces will sooner or later upset any scheme of ours which runs counter to them. It is also true that in the industrial world the tendency is towards the elimination of the handworker by the machine and factory; but if Mr. Millin will think for a moment what is the cause of this tendency, he will find that the same cause acting on different material works in the exactly opposite direction in agriculture.

In the industrial world the handworker has given way to the machine and factory because he cannot make, say boots, as cheaply as the factory, and the factory employer can offer to the handworker better wages and conditions than he can earn if he continued to work by hand. If it were not so, he would remain a handworker.

But in agriculture the opposite is the case. A man can produce and earn more working a small plot for himself and family than a farmer can afford to, or at any rate does pay him as a labourer. Mr. Millin himself admits this when he expresses his pity for the farmer now that the attraction of the small holding is added to that of the town.

The change will probably be awkward for the large farmer, but if his profit de-

pends on his being able to get a man to work for less than he is worth, in other words, on sweated labour, it is surely not a matter for the Social Reformer to regret. If, on the other hand, the farmer can pay the higher wages necessary to attract the labourer and by better cultivation continues to make a profit, there is a double gain.

It is because natural laws have not free play, and the labourer cannot get the land he wants to cultivate, that wages are low and farms are large; but once let natural laws have their way and let the land be used by the man who will make most out of it, and we shall see, as in Denmark, where two-thirds of the holdings are under 12 acres and one-third between 12 and 144 acres, that "commercial agriculture can permanently be carried on with success on the small scale."

ARTHUR H. WEBSTER.

6, Eastmoor-road, Wakefield.

MIDWIVES ACT.

SIR,—I am sorry to find that in citing the Midwives Act, amongst others, to illustrate certain dangers in the trend of modern legislation, I incidentally made serious mis-statements as to the Act itself. I trust that this week or next the errors will be corrected, by a competent hand, in THE INQUIRER.

PHILIP H. WICKSTEED.

Childrey, near Wantage.

SIR,—Will you allow me a little space to correct certain references to the Midwives Act made by my friend Mr. Wicksteed, in the course of a letter to THE INQUIRER on July 30.

Mr. Wicksteed says: "We pass a law that no woman shall employ an unqualified midwife in her confinement, and think that we have thereby provided her with a qualified one . . . with the result that we make those who cannot employ a qualified midwife dependent on the chance assistance of an amateur neighbour." This is an inaccuracy, for the Midwives Act puts no prohibition whatever upon the mother, who must obviously get whatever help she can, however amateur, in an emergency or in the absence, from whatever cause, of skilled help; and no penalty attaches under these circumstances to her or to her helper. Before the Act was passed, the vast majority of mothers were dependent *always* upon amateur help, often of the most disastrously ignorant kind; but the law now requires that every woman professing and practising midwifery shall be trained for it; and this has resulted, in the eight years since the passing of the Act, in an enormous and ever-growing increase in their number throughout the country, and of organisations large and small which employ and place them in scattered and remote districts. But I am even more anxious to correct the statement that "it is proposed we should send the Relieving Officer to compel her (the mother) to employ a doctor, and then attempt to extract his fee from her." It is the *midwife*, trained to recognise danger, *not the Relieving Officer*, who is bound under the Act to

send for the doctor; and the actual proposal in the new Amending Bill now before Parliament is that the responsibility for his fee shall in all cases lie with the Poor Law Authorities, and be recoverable later from such patients as are in a position to pay. I have not a copy of the Bill by me here so I must quote from memory, but it is clearly and definitely laid down that no political or any other disability, or any "stigma of pauperism" shall be incurred by those for whom such payments are made, and moreover that the Authorities may make the necessary inquiries at whatever time and by whatever means may be best suited to the nature of the case; they need not therefore be made by the Relieving Officer at all.

When we come to legislation on the Reports of the Poor Law Commission, it is certain that the care of the sick will be one of the first points to be dealt with. But in the meantime it is most earnestly to be hoped that we shall not go on year by year sacrificing lives, while we wrangle as to which Authority shall pay for a doctor called in to a lying-in woman in danger of her life. The Bill now before Parliament is a good and fair one, and even if the clause I have referred to is, in view of future legislation, only a temporary measure, it will settle for the time being a point of extreme difficulty.

As the Bill is at present being made the subject of some contention, accuracy of statement concerning it is of great importance; and Mr. Wicksteed will, I feel sure, pardon my criticisms, which really lie quite outside the main argument of his letter, with which I entirely agree.—I am, sir, yours, &c.,

A. MABEL BRUCE.

Connel, Argyll, August 10.

BOOKS AND REVIEWS.

UNKNOWN MONGOLIA.*

It was the constant sight of the world's wonder, the Great Wall of China, visible on an ordinarily clear day 20 miles from Yung P'ing Pu (the City of Eternal Peace) where the writer of this entertaining book was stationed as a missionary, that awakened in him the craving of the born traveller for exploration and adventure. The Wall, so marvellous in itself, suggested the mysterious untamed country lying far beyond it, and after two preliminary tramps in Inner Mongolia, and among the by-paths outside this vast and crumbling structure which climbs over the hills for a distance of 1,500 English miles, the opportunity long hoped for was given him of tracking across the wide grasslands where his fancy was always roving, and of following a route that for the most part had never been traversed before by any Western traveller. Mr. Hedley's object was partly geographical research, and partly missionary investigation; but he modestly disclaims any scientific pretensions, and merely gives a chatty and descriptive, but none the less instructive, account of his journey across the plains

* Tramps in Dark Mongolia. By James Hedley, F.R.G.S. London: T. Fisher Unwin, 12s. 6d. net.

with his little cavalcade of men and mules. "I should state," he says, speaking of Mongolia, "that in our 800 miles' tramp we touched only the bare fringe of its deserts, walked on but the edge of its plains, and came into contact with but an infinitesimal number of its people." Yet he makes this wild land, with its primitive, untaught inhabitants, strangely familiar to us, and we are genuinely sorry when he returns to civilisation and takes the train at Chin Chou for the sea-run to Shan Hai Kuan.

The task of "opening up a furrow" in comparatively unknown regions for later disciples of that brave and lonely missionary, James Gilmour, to widen in the future, did not prove as monotonous as it sounds. Mr. Hedley spent some weary days in the sand-deserts, it is true; but he also climbed wonderful mountain passes, visited ceremonial officials and Lamas, slept in queer, unsavoury inns (a doubtful pleasure!), inspected temples and tombs, descended coal-mines by means of steps, forded rivers, and barely escaped thrilling adventures with brigands. Many discomforts were endured, and some hopes disappointed; but a vein of quiet optimism and humour runs through the narrative characteristic of all who bear the heat and toil of the day for the purpose of increasing knowledge, or preaching a gospel. The student of the world's religions may feel that a better case might have been made out for Buddhism if the writer had been less dominated by the thought that he represented the one "true faith," *i.e.*, Christianity; but it is evident that the real beauty of the Buddhist creed is beyond the comprehension of these ignorant children of the desert who pin their faith to prayer-wheels and fantastic penances, and that it is with superstitions rather than with ethics that the traveller comes in contact in Mongolia. And yet, as he listens to the harmonious chanting in the pagoda at Meng Chia Wo P'u, he feels that same sense of mystic awe that would fall upon him "in some ancient Christian fane like York Minster or Westminster Abbey," and it is with something like exaltation that he gazes later on at the sweet and gentle face of the great "idol," his heart "deeply moved by the sensuous beauty and imagery of the Lama ritual and faith." Of the priests, as a class, he has nothing good to say, though here, as everywhere, there are exceptions to the rule. They are described as "a lazy, rascally, vicious set, who trade upon their own ignorance and the credulity of the people," and who greedily enrich themselves as they minister to the devout pilgrims who bow their heads in the dust before them.

Of the Mongols themselves Mr. Hedley speaks with much sympathy and kindness, for they are an ingenuous and simple-minded folk with gentler manners than the pushful and often insolent Chinese, who dupe and enslave them easily when they enter into competition with them in business matters. The Chinese are, of course, an adroit and virile race, whereas the Mongol is unambitious and given to "harmless idling." It is the old story of the gradual degeneration of a conquered people who have lost the spirit of independence. Though the men are often stupid

and lazy, however, the women are "the hardest worked and most industrious women on the face of the earth." Miserable specimens of the gentler sex they must seem with their dirty faces and tousled hair; but if they lack beauty, they do not lack the power of endurance, and life for them is one long round of monotonous labour, varied only by a very occasional visit to a temple theatre. Unlike their Chinese sisters they have "natural feet," and are more talkative and friendly than the average Chinese woman.

The names of villages, towns, rivers, and so forth, which Mr. Hedley kindly translates, are delightfully descriptive, and imagination conjures up the most picturesque scenes as we read of Carnation Peaked Hill, Peach Grove Pass, Fish Scales Hill, Small Pagoda Valley, Great Tiger Inn, and Bright Dragon River. "Substantial and Wealthy as Heaven," is the high-sounding title of a unique store out on the plains, and Ch'eng Te Fu, the name of the capital of Inner Mongolia, could not surely be matched for irony in any country in the world. It signifies "The City of Complete Virtue."

DR. PFLEIDERER ON THE DEVELOPMENT OF CHRISTIANITY.*

IN this work Dr. Pfeiderer supplements his earlier work known to English readers as "Christian Origins," and traces in brief outline, in a series of lectures, the history of Christianity to our own day. In the introduction Dr. Pfeiderer shows that his own position is different from that of Catholicism, Protestantism, and Rationalism. In Catholicism revealed truth becomes more clear and intelligible in course of time; Protestantism is pessimistic—the truth has gradually been corrupted; according to Rationalism, church history is a play of human error and falsehood—everything is mere chance and arbitrariness. Now in none of these was there room for evolution. Dr. Pfeiderer agrees with Baur when he calls Christianity "the religion of divine humanity, the elevation of man to a consciousness of his spiritual unity with God and freedom in God." This idea, in Pfeiderer's view, was present in germ in Jesus, but it was enveloped in Jewish forms. It was Paul who freed it. Harnack would make the corruption of Christianity begin with Paul, but such an idea is contrary to evolution. He thus comes to the crucial point—the life and work of Jesus himself. Like Father Tyrrell and others he fully emphasises the apocalyptic and non-modern elements of the life and work of Christ as they seem to emerge from recent criticism. Unlike some other critics, he still remains a thorough-going Protestant. He has no place for sacrament or mystery. Hence those who feel drawn towards Modernism or Free Catholicism, or any other of the compromises between the two main streams of religious life in Western Europe since the Reformation, will not feel quite happy in his company. His evolutionary

* The Development of Christianity. By Otto Pfeiderer, D.D., Professor at the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph.D. Authorised edition. London: T. Fisher Unwin. New York: B. W. Huebsch, 1910. Pp. 320. 5s. net.

view of Christianity prevents him from viewing everything subsequent to Jesus as corruption. But is it really a disadvantage for Christianity, as Dr. Pfeiderer seems to believe, that it has made its central fact an unique spiritual ideal, believed to have been realised in the past? If we still believe, having faced the critical study of the records, that Christ was the manner of man nearly all Christians believe him to have been, then that fact is of moment for us. An imagined experience cannot be the same as a real one; if we do not agree that criticism obliges us to sunder the Christ of faith and the Jesus of history, if we feel that the impress of Jesus in the world can be best explained by imagining him to be as Christians have generally imagined him, then the historical element in Christianity is not a defect, but rather its chief characteristic and its charm. Destroy this and make Christianity only a philosophy of life, an endless quest after some unknown ideal, and it may be that some special difficulties of Christianity will be removed, but its *raison d'être* will be destroyed as well.

The latter part of the book is specially valuable, for in it Dr. Pfeiderer discusses recent theological development, particularly in Germany. This is a welcome relief to the English reader, who is too apt to identify in his own mind religious developments with the particular form they have assumed in this country. Though not an orthodox Protestant, Dr. Pfeiderer has more sympathy with some evangelical pietists than with the Socinians, and he sees the limitations of rationalistic enlightenment. In his last chapter he turns his attention hopefully to the younger generation which "has lately begun, in matters theoretical, to shake off the blinkers of the narrow dogmatism of their school theology and, with a wider range of vision, is looking about the broad realm of the science of universal comparative religion, a movement of incalculable import." He concludes by setting forth again the object of Christianity: "the realisation of God-humanity, the permeation of all moral human living with the forces of the divine spirit of truth, of freedom, of love." To this all will assent; but there will still be a fundamental difference in outlook between those who, like Dr. Pfeiderer, can feel that their religion is entirely independent of anything that happened in history, and those who make their central fact the realisation of that ideal in the historic person of Christ.

THE SELF-REVELATION OF OUR LORD. By J. C. V. Durell, B.D. T. & T. Clark. 7s. 6d.

JESUS CHRIST is revealed as God, not explicitly in the Synoptic Gospels, but implicitly in a few scattered phrases. For the rest, he lived and died in the eyes of his contemporaries as the son of Joseph and Mary who claimed to be the Messiah. His resurrection demanded an explication of his nature by his followers, and this was made, pre-eminently, in the proem of the Fourth Gospel by the Apostle John. When we have settled with our author the difficulties which the stories of the resurrection present, and decided that the gospel of John is the work of an eye-witness,

we have gone a long way in the direction which the argument of this book travels. But not all the way. An eminent Unitarian like Dr. Drummond accepts the Apostolic authorship of the Gospel, and Unitarians of the old school believed in the Resurrection. Orthodox Christology is not built up on the two foundations named. Moreover, other problems present themselves which are not here so much as hinted at. The passages in the Synoptics, on which stress is laid, and the Pauline Christology of which so much is made, are amongst the most vexed questions of New Testament scholarship. When we have determined the manner and matter of the evangelists, and the influences to which Paul was subjected, we may be prepared for a discussion of the self-revelation of our Lord, which shall arrive at conclusions far removed from those of Mr. Durell. The emphasis upon the element of mystery in the Christian faith is, it must be admitted, a much-needed "set off" against the rationalising tendencies of certain liberal scholars, but whether his interpretation of the Apocalyptic and Soteriological elements in the New Testament is alone possible, or even justifiable, must be left to candid, critical students to decide. Meanwhile, we are indebted to him for a frank admission of the nature of the synoptic evidence, and a penetrating and suggestive treatment of a difficult subject.

PUBLICATIONS RECEIVED.

* CAMBRIDGE UNIVERSITY PRESS :—The First Book of the Kings : H. C. O. Lanchester, M.A. 1s. 6d. net.

MESSRS. LONGMANS, GREEN & Co. :—The Rise and Influence of Rationalism in Europe : W. E. H. Lecky. 2s. 6d. net.

MESSRS. SWAN, SONNENSCHNEIN & Co., LTD. :—Time and Free Will: An Essay on the Immediate Data of Consciousness : Henri Bergson, translated by F. L. Pogson, M.A. 10s. 6d. net.

MISCELLANEOUS.

Cornhill, August. *Contemporary Review*, August. *Nineteenth Century*, August. *World's Work*, August.

FOR THE CHILDREN.

ONE TEAR.

THE rush of the feet of the horses made the earth shake, and, like a bright wave, the men in armour charged the foe ; and the foe also charged, and the shock brought fall and death to many.

The captains of the city of Florence shouted.

The captains of the city of Arezzo shouted.

Now, in this battle of Campaldino, fought on a June day, 1289, one of the horsemen of Florence was a young citizen named Dante, and he was afterwards a famous poet. The leader of the cavalry of Arezzo was pierced in the throat by a Florentine lance, and, leaping in sore pain from his horse, he fled on foot, the drops of blood making the ground red as he ran. Up the hillside he climbed till he lay down in a very lonely spot by the bank of a mountain stream, and a dark cloud hung over the scene.

Much sin had this man of the sword done in his lifetime, and, as he thought of his bad deeds, he was sad ; for a man that

lives among men must act as a man, and not as a wild beast who kills prey and licks blood. Then the dying captain, whose name was Buonconte, snatched up two rough sticks and crossed them like the Cross of Christ, and his heart became soft with sorrow for his wrong-doing, and a tear rolled from his eye, and he sighed to the Mother of Heaven—

"Mary!"

He died, and the one tear glittered on his cheek.

A white angel flashed from the sky to the Italian valley and lifted the soul of Buonconte ; and a black spirit—demon of hell (so Dante the poet says in his lovely fable)—sprang forward and cried—

"O, thou from heaven, why dost thou rob me of mine own ? He shed but one tear."

The white angel did not pause, but bore the soul of Buonconte out of reach, for the one tear proved that he had the heart of a man, in spite of all his sin. Then the dark cloud grew darker, and a mist rolled round the hills, and the rain descended, and the floods came, and the stream rose and snatched the body of the captain in its roaring waters, and flung it on the waves, mile after mile, till it was lost in the mud-banks of the River Arno, and neither corpse nor cross was seen any more.*

You shall hear next of a mighty and proud lord of Egypt, whose heart was like flint in its hard self-love, but at last it melted into human sorrow, and the lord shed one tear.

Rich gifts he gave to all who did him service, not that he loved them, but that he loved himself, and was full of windy conceit at the praises of their lips.

"Friend," said a voice to him one day, "a poor, mean thing is your life, with all its shine and show. Never do you join the company of your fellows in church prayer, and not even at the holy tide of Easter do you go to Mass ; and so you stand apart in your pride and your stubborn will."

"What shall I do?" said the rich Egyptian lord.

"Seek the counsel of the good old hermit."

The rich man mounted the hill, and found the cave amid the rocks where the white-bearded hermit lived and prayed, his food being the water of the well and the herbs and fruits of the wood and mead. To him the lord told the tale of his life, and how the voice had bid him repent, and yet he felt his heart was too hard.

"My son," said the hermit, "I will give you a penance to perform, and it may be that your soul will be shriven and pardoned for its self-love. Take this flask, and fill it at yon stream."

"And what else?"

"Naught else."

The lord bent over the stream and dipped the flask, and not a drop of water would flow in ; and he dipped again, and again, and again, and again, and yet the flask would not fill ; and hot was his anger.

He arose and turned towards the cave. Then he made pause, and said to himself—

"Nay, but I will not let the old man see I have failed. I will go to and fro on the face of the earth, and I will visit the streams and lakes, and try one after the

other till I have filled the flask, and the hermit will shrive me, and my soul will have peace."

He went forth, and searched for a rivulet or a pool that would fill the flask. The pilgrim of the flask wandered in the passes of the mountains, and rested under oaks and pines, and wandered on the sands of the sea, and slept under cliffs by the loud-sounding waves, and wandered among villages and hamlets, and asked shelter in the farmer's barn, and still the flask was dry, and still the flask was dry, and still the flask was dry.

Ragged and weary, he kneeled in a forest and muttered a prayer, and the lady Mary, that great dame of the high heaven, stood in glory before him ; and the birds twittered in the trees, and the field mice peeped through the leaves of grass.

"Hail, Mary," he said meekly. "I have failed. My flask is dry, and I am tired of the long quest."

"Return to the hermit," bade the lady Mary, "and confess your failure."

There was a spark of joy and hope in the rich lord's breast, for he thought the end of his journey was come ; and he arrived at the cave.

"Father," was his quiet speech, "I have been far and wide, and the flask is dry, and my heart is not touched to the quick, and I know I am not yet pardoned and shriven ; and the Queen of Heaven has sent me with this humble message."

"My son," replied the aged saint, "you have done enough. Let go your purpose, and rest from your labour."

The lord turned homewards, and his soul was bitter.

"Shall I," he asked himself, "shall I go home and sleep in my bed with the task undone ? I have failed, I have failed, and I know it is the fault of my self-love. But, in sooth, I will fill the flask ere I die, and prove that I repent me for the coldness of my heart."

At this word a tear, just one tear, broke from his red eyelids and fell into the flask. In a moment the tear had swollen, and the flask was brimming with water.

Ah, blessed tear !

He ran back to the cave, and showed the flask.

"You are shriven," said the hermit.

The rich lord of Egypt went home in deep peace.

He had the heart of a man.

F. J. GOULD.

NOTE.—The legend of the Egyptian is adapted from Evelyn Underhill's "Miracles of Our Lady."

MEMORIAL NOTICES.

MR. S. C. POTTS.

ON Sunday, July 31, Samuel Collier Potts, borough treasurer of Huddersfield during the last 34 years, passed away after a very short illness.

Mr. Potts was a native of Gatley, Cheshire, and was educated at Hyde Grammar School. In 1872 he came to Huddersfield to fill the post of ledger clerk in the borough accountant's office, and three years later was appointed borough accountant in succession to George Swainson, who became borough treasurer of Bolton.

* Dante's "Purgatory," canto 5.

Mr. Potts filled his responsible post with ability and conscientiousness.

He was the fifth president of the Institute of Municipal Treasurers, and two years ago was elected a fellow of the Society of Accountants. He was also the secretary of Fitzwilliam-street Church from 1879 to 1883, warden up to last year, and acting trustee and member of the church committee up to his death.

The funeral took place on Wednesday, August 3, when there was a large attendance of members of the Huddersfield Council (including the Mayor) and Corporation officials.

There were also present the borough treasurers from Accrington, Blackburn, Batley, Dewsbury, Derby, Sheffield, York, Leeds, and Rotherham, and several members of Fitzwilliam-street Church.

The service was conducted by Rev. E. Thackray, who referred, in a short address, to the fidelity of Mr. Potts's work for the town, which was of more account even than its length.

Mr. Potts had given his life to the enshrining of justice in public assessments and his accuracy had its root in a love of truth and honour.

His long term of office had witnessed a great increase of demands upon the public purse for public institutions, which he must have hailed as a sign of progress.

Steady concentration was the chief feature of his unostentatious character, and he was as loyal to his faith as to his profession.

MRS. J. C. STREET.

THE death took place on Wednesday, August 3, with tragic suddenness, of Mrs. Street, the wife of the Rev. J. C. Street, at the Parsonage, Claremont-hill, Shrewsbury, where she had resided with her husband for the past 13 years.

To all outward appearances Mrs. Street was in her usual health on the day of her death up to 6 o'clock in the evening. The few friends who heard on Wednesday night that she had been suddenly taken very seriously ill were therefore greatly alarmed, but the much more startling announcement of her death quickly followed.

At the moment of the attack that so quickly proved fatal she was engaged in making preparations for sending her youngest daughter away the following day on a holiday. Only her two youngest daughters were in the house at the time, but medical aid was at once summoned, and two doctors and a nurse were quickly in attendance. It was apparent to the doctors, however, from the first that there was no chance of recovery, and she passed away a little before 9 o'clock from heart failure, in the presence of her husband and other members of the family.

The blow was so tragically swift and fell with such bewildering suddenness that everyone was simply appalled by it.

Mrs. Street was an exceptionally active and energetic woman, who lived a very full life. A devoted wife and mother, greatly absorbed in her home, unflagging in her energy and self-sacrifice on behalf of her husband and children, she, nevertheless, found time to take an active interest in

public affairs, being in particular prominently associated with the local branch of "The National Union of Women's Suffrage Societies."

She had a keen and cultured intellect, a bright and buoyant presence, a ready fund of humour, and a shrewd knowledge of affairs and of the world. Always extremely frank and sincere, she had a perfect hatred of all forms of cant and conventionalism, but was quick to perceive and appreciate honest simplicity of purpose and sterling work.

Those who were privileged to know her intimately and enjoyed her friendship saw how true she was to her high sense of right and duty, and what sacrifices she would make to realise it.

Great sympathy is felt on all sides for the husband and family in their great sorrow. Mr. Street has only recently recovered from a very serious illness which necessitated his retirement from the active duties of the ministry.

In accordance with Mrs. Street's expressed wish her remains were cremated, the body being conveyed to Manchester on Saturday morning last for that purpose.

Prior to the removal of the body a short and simple service was held at the parsonage, at which the members and relatives of the family, a few intimate friends and representatives of the High-street congregation were present.

The service was conducted by the Revs. C. J. Street, of Sheffield, S. H. Street, of Grassendale, Liverpool, and R. L. Franks (Congregationalist), of Shrewsbury. Mr. Franks, in the course of a sympathetic address, referred to Mrs. Street's courageous character and many gifts, dwelling on those qualities of heart and mind which endeared her to her friends and gave joy and strength to all who shared her home life. On Sunday morning a memorial service was held at the High-street Church, conducted by the Rev. S. H. Street and the Rev. W. E. Mellone, of Warrenton. At the close of the service a resolution of sympathy with the Rev. J. C. Street and his family in their great sorrow was passed by the congregation.

ALDERMAN AFFLECK.

ALDERMAN AFFLECK, of Gateshead, who, a few days ago, at Dunoon, underwent an operation for appendicitis, died there on Wednesday, August 3.

By his death Gateshead has lost one of its best known and most highly valued public men, one who was intimately associated with its commercial and artistic life. Everybody who knew Mr. Affleck, whether personally or by repute, appreciated the excellence of his character—the thoroughness with which he did everything his hand found to do, his earnestness and honesty of purpose, his kindness of heart, and his devotion to the public service. He gave his life to the work of public administration.

He was elected a member of the Council in March, 1890, immediately after his father's death, and for the seat which had been occupied by his father. He threw himself into the work of local administration with ardour, and his ability and clear-headedness were recognised by his colleagues. He became, in time, chairman

of the Town Improvement Committee—a position for which his familiarity with the duties attaching to property made him peculiarly fitted, and vice-chairman of the Watch Committee and of the Asylum Committee. In June, 1906, he was elected an alderman; and, right up to the time of his death his interest in municipal affairs continued deep and devoted.

But it was chiefly in the work of relieving the needs of the poor that Mr. Affleck served his time and generation. He became a member of the Gateshead Board of Guardians in March, 1892, and ever evinced a solicitous interest in the work of the Board. Some years ago, when Colonel A. S. Palmer resigned the chairmanship of the Board, Mr. Affleck was elected chairman in succession to him; and so unanimous was the confidence that the Board reposed in him that he was, in each successive year, re-elected to the position without any dissension. Mr. Affleck was also a member of the old School Board, and he was a magistrate for both county and the borough.

The leisure he allowed himself he devoted largely to the cultivation of music. For a long term he officiated as organist at St. Joseph's Roman Catholic Church, Gateshead, and he had a fine organ in his own house. Although he was organist in a Roman Catholic Church, he became a member of the Church of the Divine Unity in Newcastle, having found in that the latitude of belief that appealed to him.

In politics, Alderman Affleck was an ardent Liberal, and was a participator in many and often exciting election contests that took place in the borough. He was repeatedly asked to allow himself to be nominated for the representation of the borough; but he always declined.

Mr. Affleck is survived by a widow and three sons—Mr. William Affleck, Mr. Robert Affleck, and Mr. George Affleck—and by one daughter, Mrs. Penney.

The funeral took place on Friday, August 5, at Gateshead East Cemetery.

A service was conducted in the Baptist Church, Durham-road, by the Rev. Alfred Hall, minister of Newcastle Unitarian Church, and the Rev. A. B. Tebb, of Winlaton, Congregational minister. The church was crowded. The burial service was read by Mr. Tebb, and prayer was offered by Mr. Hall.

At the graveside the Rev. A. B. Tebb spoke of the public activities of Alderman Affleck, referring specially to his enthusiasm for the work of mitigating the hardships of his less fortunate brothers and sisters.

The Rev. Alfred Hall also paid a tribute to the deceased gentleman, in the course of which he said that the first thing that struck anyone who was even slightly acquainted with Mr. Affleck was that he was a witness against the oft-expressed opinion that in their traffic with the world men were self-seeking. The honours that others would have thrust upon him he continued to refuse, and it was evident that he would undertake no office save in the spirit of service. Having the means which made it possible for him to live a life of ease, he yet subjected himself to the most rigorous discipline. He was so earnest strenuous and tense that he had used up, the strength which would have enabled him to battle successfully with the disease

which beset him, and all for the public good, for the development of the finer sides of human nature, for the promotion of art, and especially for the blessing of the poor. He was a man with the kindest heart, whom to see was to love; yet a man who never hesitated to speak in clear, plain language against what he considered wrong. Mr. Affleck was a deeply religious and aspiring man. He fraternised with many men of the most diverse creeds and wished well to every worker for God. His love of music was another illustration of his broad and generous spirit. Music knows nothing of the difference of churches, nations or tongues, and was typical of the life of one who loved the great essentials. If there was any truth in the modern belief in the progressive order and upward tendency of the world, they need not doubt he had entered into a higher service.

The Rev. Dr. Steele, vicar of Heworth, pronounced the Benediction. On Sunday, August 7, a memorial service was held in the Church of the Divine Unity.

MEETINGS AND SOCIETIES.

THE BOYS' OWN BRIGADE SUMMER CAMP.

THE second annual Brigade Camp has been held this year at Birchington-on-Sea, from July 23 to August 2—a most successful ten days, and in every way an advance on last year's camp at Deal. By fixing the dates so that Bank Holiday came at the end of the time, we secured a welcome extra day. Our numbers were considerably increased, as from first to last nearly one hundred members attended the camp, and we enjoyed the possession of an almost ideal camping ground. Birchington is an embryo seaside resort between Herne Bay and Westgate, and our camp was pitched a mile and a half westwards on a large open field sloping gently away from low chalk cliffs on the shore, and commanding a splendid open view in every direction, while the soil was so dry and well drained that even after heavy rain there was no sign of mud or danger of colds from wet feet. The site was most kindly lent to us by Mr. Stone, the owner of the sheep-farm of which it formed a part, and the camp was grouped round the shepherd's cottage and farmyard, which included a fine empty barn serving us for store-room, lamp-room, pantry, bank, and all other purposes for which solid walls and a roof have an advantage over canvas.

Here also was the source of our water supply, and nothing more advanced in hydraulics than a well with a bucket and chain. Probably few members of the camp had ever before done anything but turn a tap when they wanted water, and it must have been strange to the boys to go back to primitive conditions under which water is a commodity of value obtained with some labour, treated with respect, and, if carelessly emptied into the well again, producing a sandy consistency in the next batch of tea, which led to indignant questions as to the instruction of "orderlies" in the art of water-drawing.

We took over the camp, ready pitched, from a battalion of the Boys' Brigade, which had occupied it during the previous week; but, as the tents had been arranged on a somewhat hap-hazard plan, our first calm morning was spent in moving all the boys' tents and re-designing the camp on the most approved principles of modern town-planning with a symmetrical parade-ground on its central axis.

The most important innovation as regards the *personnel* was the presence of 2 officers and 8 boys from the recently formed Liverpool companies. As the committee did not think it feasible this year to hold a united camp, it was decided to invite this contingent to represent the two youngest companies. This not only provided chances of intercourse between those who would otherwise have been unable to meet, but it initiated our Liverpool members into the delights of camp life, and showed them how greatly it promotes the comradeship and helpfulness which the B.O.B. exists to encourage. Incidentally it also proved, as will be seen later, that in this, as in all other matters connected with our churches, Liverpool is accustomed to take the leading place (I write as still a Liverpoolian at heart).

We were glad to have with us several visitors who contributed much to the success of the camp. First and foremost, Mrs. J. C. Ballantyne, who was quartered in the shepherd's cottage and whose constant help and kindness was greatly appreciated by the boys (next year she should be appointed to a special position on the staff with the title of "Mother of the Brigade"). Secondly, our foreign *attaché* Mr. Van Wyk, who came over from Leyden, where he is much occupied with work among boys, to see how our camp is managed, and to gather hints for a possible experiment in Holland. In a very few days, though this was his first visit to England, he was completely at home among us, and the boys were never tired of giving him information and asking for it in return. His popularity was shown by the number of his nicknames, and after a little speech of thanks which he made to us on Sunday evening, he was awarded the musical honours which England bestows as her highest compliment.

We also had shorter visits from Mr. W. J. Clark, one of the Vice-Presidents, the Rev. W. H. Rose, chaplain of No. 2 Company, and the Rev. John Ellis, who will, we hope, qualify for a chaplaincy before many weeks are past.

The staff consisted of the same officers as last year, with the addition of one or two lieutenants, our quartermaster, the Rev. J. C. Ballantyne, though less visible to the public eye than we should have liked, organised and stage-managed the production from behind the scenes with his usual skill. The President has no official standing in camp, unless it be to preside over a civil court to deal with complaints against chaplains and other camp followers, so my position was regularised by the appointment as banker and master of the music and the camera.

That all-important item—the weather—frowned upon us at first, but it was interesting to see how little a wet and stormy day would interfere with the discipline and order of the camp, while after the middle of the week we enjoyed a succession of breezy and sunny days which were ideal for outdoor life, and our ambulance sergeant's duties were concerned mainly with cuts and bruises, and there was a fortunate absence of chills on the one side or sunstrokes on the other.

Our daily routine began as before with reveillé at 6.30, and the mornings were spent in various drill parades, bathing, and the other work necessary in camp life. Some of the afternoons were left free, and the boys could obtain passes to go beyond the camp bounds for rambles, either on the sea-shore, where at low tide there were unlimited stretches of sand, or in the meadows round about, where ardent anglers might delude themselves into expecting additions to their menu for tea. The height of energy and ambition, however, was to walk five miles to Margate for tea, and be back in time for evening drill at 6.15, thus exemplifying again the universal movement from the country to the towns. The brigade motor car also conducted pilgrimages to Canterbury Cathedral, where special facilities were kindly given us by the Dean for seeing over

the choir, perhaps the most interesting in England after Westminster Abbey, from the number and beauty of the tombs.

One afternoon was given to a route march to the Reculvers, two beacon towers which remain from an old church on a part of the coast where the sea has encroached since the middle ages. On the last Saturday the sports were held, when the Liverpool companies carried off the honours, while the brigade won a handsome victory in a cricket match on Bank Holiday with a team from a Boy Scouts' camp close by.

On our first Sunday morning we paid a visit to the Free Church in Birchington, which we managed to fill comfortably with the aid of the regular congregation, and on the second we had an open-air "drumhead" service on the parade-ground, which called to my mind that incident recorded in the Gospels when the preacher "commanded them to make all sit down by companies upon the green grass." The evening services on both days were held in the big tent, and it was good to see the attentive interest of the boys in the fine addresses given by the chaplains.

The week-day concerts after supper were again much enjoyed, and on the last Saturday there was presented that favourite musical comedy, "Box and Cox," with the complete cast, scenery, lighting, and stage effects with which it has been so successfully produced on the leading London Unitarian stages, and the addition of topical allusions which were enthusiastically received.

Two competitions in camp routine were held throughout the time. That for tent tidiness, on inspection during breakfast by the major and adjutant, was won outright by the Liverpool tent with a total of 68 marks and a series of eight wins out of nine days, and a lead of 15 marks over the second best. They carried home as a trophy the Union Jack, which was displayed outside the tent during the day, and it will no doubt become an object of veneration to future ages like the worn regimental flags in the Cathedrals. The other competition was for "guard mounting," that is, for smartness in the various ceremonies and duties of the guard for the day, such as "relieving guard," sentry duty, and "turning out guard" when the sentry's challenge is not answered. The guard is changed with ceremony at 10 o'clock each morning, but is then dismissed and does not go on duty till eight in the evening, when sentries are posted and changed till midnight. This competition was won by No. 4 Company (Essex Church).

On the last morning—fortunately fine after a soaking night—the whole camp worked hard at striking tents, folding blankets, and generally preparing the equipment for storing away till another year is over, and the Brigade starts home at mid-day, leaving the final packing to a few survivors, three of whom spend another night in a solitary tent left standing amid a desert of vacant field.

We bring from Birchington the happiest memories of our summer camp, together with its renewal of old friendships and the formation of new ones, and the hope of another visit to come at some future time. We leave behind us our thanks and gratitude to those who helped to make our visit so enjoyable, and (precious relic) the tip of the sergeant-major's left thumb, unfeelingly separated from the rest of his person by the bread-cutting machine.

A. P. JONES.

THE UNITARIAN VAN MISSION.

"If this van could be in the town for six weeks instead of six days, the missionaries would make converts by hundreds."

An appreciative hearer wrote that in the Visitors' Book of the Southern Van during its stay at Southampton. It was an enthusiastic testimony, and suggests that some of the outsiders have more faith than some of the

insiders as to what Unitarians could do if they had the mind to—and the faith that is necessary for big things.

But the dread of failure stands in the way of the worthy adventure, and it is easier to keep in the old "ruts" than to try and get out of them.

One of the serious troubles that the Van Mission meets with is the question of the new comer. There are instances in which men have attended van meetings, learned that the message there was the one that they had waited for, and then expressed a desire to hear more of the new faith in the neighbouring church, but with the result that this acquaintance with the actual life—or want of it—in the church chilled this new-found interest and checked their advance. No word of welcome, no simple hope that they would come again did they receive. Even the service was dull, and contained no fulfilment of the promise from the van platform that the truths of this living faith might be heard in the church as clearly as in the open meeting. Some day the missionary will be able to announce with pride in every place where we have a church that the service will be bright, and the welcome for the stranger sure. But there are occasions when the missionary hesitates at a whole-hearted recommendation of the nearest church of his own faith, and that is a matter which requires attention.

At Southampton, where Rev. H. Bodell Smith has conducted a successful mission, there was a very encouraging meeting on the day of the Southern Association's anniversary. Many of the friends from neighbouring towns visited the van, and, after preaching the annual sermon in the church, the Rev. T. R. Slicer, of New York, came down to the van and delivered an address that was greatly appreciated. Mr. Slicer, who was delighted with his experience, hoped questions would be asked. He had his hope fully gratified, and found the interrogations quite to his mind. Mr. Smith, presided, and Rev. W. T. Bushrod, who is a native of Southampton, also spoke.

Rev. H. Bodell Smith has just concluded a month's work with the Mission, and his services have been so greatly appreciated that he has promised to take a further series of meetings in the North of England, for which arrangements are now being made.

The Northern Vans spent no less than 13 nights in and about Sunderland. Rev. W. Lindsay presided at all the meetings, and brought members of his congregation every night. Rev. William C. Hall took up the successful work which had been started by Rev. W. Whitaker, and fine meetings were the rule.

At South Shields Rev. H. Fisher Short acted as missionary, and so successful were the meetings that, in view of the fact that only two or three evenings were then possible, a provisional promise of further meetings was made for September.

T. P. SPEDDING.

THE SOCIAL MOVEMENT.

LORD CARRINGTON's promise on behalf of the Government to assist agriculture by the establishment of co-operative credit banks is a welcome sign. England, it has been said recently, appears to be the only European country which has no agricultural banks. In some form or other these institutions are in successful operation in Germany (which has 20,000 of them actively engaged), in France, Belgium, Switzerland, Italy, Portugal, Finland, while India provides loans which may be recovered by revenue officers; and Egypt has its Government agricultural bank. Lord Carrington, in his speech announcing the new departure, mentioned that 18 millions sterling

was lent by Continental credit banks last year, and that villagers have deposited about 15 millions sterling in these enterprises. Further, bankruptcy may be said with perfect accuracy to be unknown amongst them.

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THE seventh annual report for 1909 of the Medical Officer (Education) to the London County Council provides more than usually interesting reading. "The record of the year," says Dr. Kerr, "marked the increasing importance of inquiries which, beginning with the child, and almost limited to the classroom, had extended in ever-widening circles till the survey of the whole surroundings of the children in their homes and the streets, and their relationship to environment and heredity, were evoking other inquiries, and necessitating relations with the sanitary authorities, which before long would require very careful consideration on broad and generous lines." Perhaps the most interesting paragraph in the report is the following:—

"This year it is recorded that, excepting in dental matters, which are merely postponed, provision for medical treatment of defects is for the first time made accessible to every child. An experiment in the treatment of aural cases in their own homes is recorded. Administrative difficulties arising out of legislation have hitherto prevented any general successful scheme for cleansing children who are offensive. The power of heredity is illustrated by some family histories from special schools, and the open-air schools and playground classes, besides improving the health of the scholars, have given experience of great value in the hygiene of the ordinary school. The interesting experiment of a tuberculosis school is now to be tried. These all emphasise the enormous environmental influence of the home and the street as compared with the school. The facts recorded throughout the report show that already the Council is being well rewarded for the trouble it has given to past work, and succeeding years may be expected to yield a much greater gain in proportion to the cost and labour now being expended."

* * *

APPROPOS of this report, mention must also be made of the Third International Congress of School Hygiene, which concluded its sittings at Paris on August 5. A valuable impression of the meetings, as they appeared to Dr. Thomas F. Harrington, of Boston, the pioneer of school hygiene in America, and the representative of the United States Government at the Paris Congress, has been published in the *Morning Post*.

It has been, he states, by far the most successful Congress in many respects which has been held by the Association, its notable features having been the seriousness of those taking part in it and the evident realisation, by the delegates and members, that the results of the deliberations of the Congress are of the widest possible scope. The collection of statistics and great masses of data which characterises so many Congresses has been conspicuous by its absence. The members recognise that what is needed in order to bring about the greatest benefits in conserving the health of the nations and in preventing physical and moral deterioration is a practical method of procedure, resulting in a plan for carrying into effect remedies which experience has shown to be effective.

The keynote of the Congress, therefore, has been, first, the education of the public, the physician, and the home; second, methods of cure rather than palliatives; and, third, preventive measures capable of being enacted by municipalities in various countries. All realise to-day that the greatest asset of any country is the physical and moral status of the individual. All methods in preventive medicine resolve themselves into the control of indi-

vidual foci of disease and immorality rather than in any general plan for communities.

This Congress has been unique, also, Dr. Harrington said, in showing the representatives from the various countries the different kinds of physical exercises which are made use of in promoting health. The imperfections of many systems of physical education which are now more or less in vogue were emphasised strikingly by actual demonstration by groups of pupils. The most modern types of school furniture, which tend to minimise the evil effects of a long-continued posture in school, were given a prominent place in the exhibition.

"All who have taken part in this Congress," said Dr. Harrington in conclusion, "must feel that a great step in advance has been taken during the past three years in arousing interest and in carrying into effect hygienic measures for conserving the health of school children." A paper, which was read by Dr. Ralph P. Williams, on the "Open-air School of Sheffield," is deserving of special notice, as showing what resolute and practical men can do by creating at an insignificant outlay these invaluable oases for anæmic and ill-fed children. A disused primary school at Whitely Wood, five miles from the centre of Sheffield, has been turned, it appears, into an admirable open-air school, the structural alterations costing altogether £600. Last year, from June to the end of October, 50 debilitated children were received in this school from the early morning until six o'clock in the evening. Dr. Williams, who is school medical officer to the city of Sheffield, urges that a sufficient number of such schools should be opened to accommodate, say, 3 per cent. of the elementary school children of a city area.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Lytham: Ansdell Church.—The Rev. Richard J. Hall has tendered his resignation, having accepted an invitation to go to Auckland, New Zealand, as the successor to the Rev. W. Jellie. Mr. Hall's resignation will take effect at the end of October, and he expects to sail for New Zealand early in November.

Northiam.—The centenary services were held on July 31, when the chapel was full, both afternoon and evening. In the afternoon a number of friends from Hastings and Tenterden (about 60 in all) joined in the proceedings, and the Rev. T. E. M. Edwards briefly outlined the work of the community since the latter part of the eighteenth century, when the Rev. William Vidler, the Battle preacher, commenced the work. In the evening Mr. Edwards preached a very helpful sermon from the text, "Old things have passed away, and, behold, all things are become new." The collections amounted to £3 9s. 2d., in addition to which some friends sent 12s. 6d. later on, making a total of £4 1s. 8d. The congregation was most grateful for the help rendered by the Hastings and Tenterden friends, who gave anthems at both services.

Pontypridd.—Very successful meetings were held on Sunday in connection with the church anniversary. The Rev. E. R. Dennis, of Pentre, preached a Welsh sermon on "Onid Hwn yw y Crist?" ("Is not this the Christ?"); while at the English service the Rev. J. Tyssul Davis, B.A., of Newport (Mon.), took as his subject "Our Need of God."

Southend-on-Sea.—On Sunday, August 7, a large number of friends were welcomed from other churches, including boy scouts from the Lewisham church, in charge of Mr. and Mrs. Pharoah; a large contingent of girls from George's-row Mission Church, Clerkenwell; and many friends from Stamford-street, Mansford-street, Highgate, Islington (Unity), Newington Green, and Walsall churches. The congregation was thus increased to just over 80. The preacher, Rev. T. Elliot, took for his text the words, "Suffer; the little children to come unto me, and forbid them not, for of such is the Kingdom of God."

NOTES AND JOTTINGS.

THE CENTENARY OF CAVOUR.

Cavour, whose centenary was celebrated in every town in Italy on August 10, had the warmest admiration for Great Britain and her institutions. He was a Liberal of the type that is growing daily more rare, and had a profound respect for knowledge which is the sure foundation of all permanent work. He believed in moderation, and hated volcanic, revolutionary methods; but although his temperament was very different from that of Mazzini and Garibaldi, it is to his prudent statesmanship as well as to their enthusiastic idealism that modern Italy chiefly owes her existence.

SIR RANDAL CREMER'S MEMORIAL.

During the past few weeks many politicians and others have visited Mr. Paul Montford's studio to examine the clay model of the bust of the late Sir Randal Cremer, M.P. Mr. Andrew Carnegie has readily given permission for the bust, which will be in bronze, to be placed in the Palace of Peace at The Hague, and this project has also received the approval of the Inter-Parliamentary Union.

THE DEATH OF A FAMOUS CARTOONIST.

Mr. Linley Sambourne, whose death has recently taken place, belonged to the *Punch* of the Victorian era, and had been drawing steadily for forty years. He was a protégé of Mark Lemon, and had all the dignity and seriousness of the old school of cartoonists. It has been pointed out that in the seventy years during which *Punch* has been in existence, John Leech, Sir John Tenniel, and Mr. Linley Sambourne have produced between them over three thousand of the weekly cartoons, against which may be put the record of "F. C. G.," whose output, according to *The Westminster Gazette*, has been for several years something like two hundred cartoons a year.

EDUCATION AND HOME LIFE.

The International Congress on the Home and Education is to be held in Brussels, at the Exhibition, from August 21 to 25. This is the third congress of the sort, and it is hoped that there will be a large attendance of parents as well as teachers, educationists, and men and women of affairs. As Lord Londonderry, president of the English Committee, has said:—"Educational fads and mistakes have been and are largely the result of the fact that, on the one hand, the parent is ignorant and suspicious of the aims and ideals of the teacher, and the educationist for his part is apt to become merely theoretic and out of touch with real life; further, the family is, after all, the unit of social life, and there is very little sense in discussing educational matters if home circumstances, relationships, and environment are not to be taken into account."

A NEW DICKENS TESTIMONIAL.

An ingenious proposal is on foot for honouring the memory of Dickens and helping his descendants, several of whom are in very poor circumstances. It is suggested by the conductors of the *Strand Magazine* that a stamp should be prepared and sold for one penny. These stamps could be bought by all lovers of Dickens, and pasted inside whatever copies of his works they possess. The proceeds would go to a fund for the benefit of the novelist's descendants, and if every owner of volumes of Dickens bought a stamp for each one, a considerable sum would be realised, for there are estimated to be 24,000,000 copies extant. The popularity of Dickens, judging by the innumerable editions of his novels which still sell rapidly, has not waned, and he is in no danger of being forgotten. It seems, therefore, a sad thing that his own children and grandchildren should not reap greater benefits from his genius than they are doing at present, when we remember the pleasure that has been brought into the lives of millions by this great English writer.

THE CONTROL OF SMOKE.

A memorial has been presented to Mr. John Burns on behalf of the Smoke Abatement League laying before him certain requests which, if they are taken into consideration by the Local Government Board, may have far-reaching effects on the condition of the English people. The loss of sunlight, and the general gloom which results from the pollution of the air by the smoke made in manufacturing processes, undoubtedly drive many people to relieve their depression by drinking and gambling, while the soot in the air prevents the opening of windows, and so encourages the spread of consumption. Among other things the memorialists suggest that a Smoke Department of the Local Government Department shall be created, "with inspectors who should be competent men with scientific training, paid as such, experts in the chemistry of fuel and combustion, and with some knowledge of mechanical engineering also."

THE RUSSIAN PEASANT AND EDUCATION.

According to *Free Russia*, the organ of the friends of Russian Freedom, the peasant is willing to go to some sacrifice in order that his children may be educated. One M. A. Chernov gave a sum of between 7,000 and 8,000 roubles for building and maintaining in the *volost* of Dourykino of an asylum for old and infirm peasants. After discussing this gift, the local peasant meeting resolved to ask the donor through the local *Zemstvo* whether he would not modify the terms of his gift by assigning the money to the building and maintenance of a school, and an asylum for orphans. In case of consent, the peasants pledged themselves to add to the school funds by taxing themselves so much per head. The seriousness of the resolution will be realised when we remember the poverty of the Russian peasant.

* * *

The Government does not, however, encourage this thirst for knowledge, and in Dvinsk, in February last, several people were actually prosecuted for "clandestine teaching," that is to say, without the authorisation and control of the Government. Among those prosecuted was the daughter of a wealthy landowner, Pram by name, because she taught the children of peasants free of charge and bought books for them. Her counsel, in his speech, said that his client deserved not chastisement but gratitude, as she fulfilled the apostolic command that masters should take care of their servants. Yet the lady was condemned, though not to a severe punishment, viz., to a fine of three roubles or one day's arrest in default.

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at some obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

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